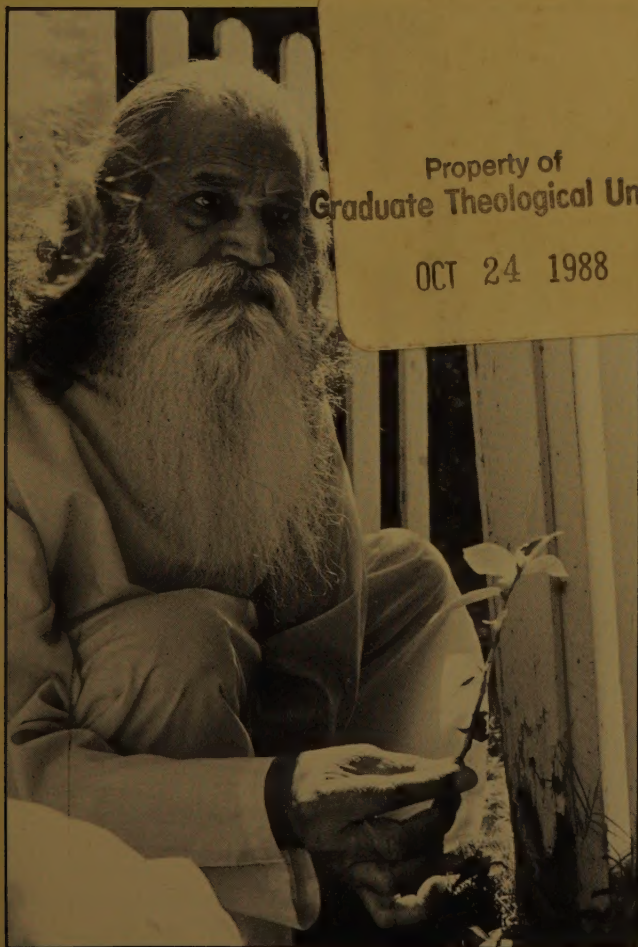


Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA
SEPTEMBER / OCTOBER 1988
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UPCOMING EVENTS WITH SRI GURUDEV

SEPTEMBER

| | | |
|------|----------------------|---|
| 4-11 | Zinal SWITZERLAND | Annual Conference of European Union of National Yoga Federations |
|------|----------------------|---|

OCTOBER

| | | |
|-------|----------------------|---|
| 28 | New York NEW YORK | Public Talk |
| 29-30 | Wayne NEW JERSEY | Conference sponsored by the Metaphysical Center of NJ |

NOVEMBER

| | | |
|----|----------------------|-------------|
| 17 | Richmond VIRGINIA | Public Talk |
| 18 | New York NEW YORK | Public Talk |

DECEMBER

| | | |
|--------------|-----------------------------|------------------------------|
| Late Dec. | Santa Barbara CALIFORNIA | Annual New Year's Retreat |
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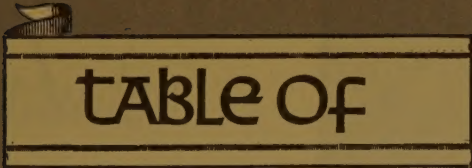



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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

My husband and I visited the Ashram for three days for Guru Poornima and the LOTUS 2nd Anniversary. It was truly a wonderful weekend. I felt like I was on a retreat. Everyone was so beautiful and loving. It feels as though I were all exemplifying your teachings. I found tears of joy overflowing all weekend seeing the beautiful children recite spiritual works and dancing. It should give us all a warm hope for the future. How fortunate they are to be growing up with their "Papa."

The flag raising ceremony on the 4th of July was the most beautiful and meaningful 4th of July celebration that I have ever experienced. The words of the songs and pledges had so much meaning. I can experience what was spoken of: "We will have a heaven on earth!"

We gained many ideas while we were there, to work with to make our time here more serviceful and meaningful.

We thank you, Gurudev, for being so kind for us. Even though we don't live at Yogaville, we feel we are part of your family. We will strive to be shining lights to others and serve well.

B.O.

Virginia Beach, VA

Last night I heard you speak for the first time at Christ Church. Thank you. I enjoyed your talk very much. I can tell that you are a man who likes to have fun. You are very wise, kind, and loving.

Sri Gurudev



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you answered my question in such a beautiful way that I was deeply moved. Thank you for your good work. The IYI is such a peaceful and inspiring place to be associated with. I have learned much from just observing the simple and clear presentation of the place.
B.

Prayer

Swami. Forgive me for a thousand trespasses against you. Subdue my ego so that I may perfectly fulfill your will. I surrender to you. I open my heart to you. Empty me of all traces of ego so that I may truly live. Fill the void with your grace. Fill me with love and joy and happiness, now and always.

Swami, with trust and confidence, I ask the Lord's name for all that is needed to fulfill your holy will. Bless all my endeavors, all my work, so that your glory may shine in me. Let me give, give, give myself to every activity and fill me with your spirit and energy. Fill me with love. I am but a child in your divine hands. I know I shall not be turned away.

Inspired by Sri Gurudev and St. Therese Lisieux.

Kevin Russell
Clinton, MI

SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



The Safest, Simplest, and Happiest Life

by Sri Swami Satchidananda

*from the Guru Poornima Satsang,
July 1988*

If you just put yourself totally in God's hand, every one of you can do much more in your life. Give up your ego. Give up the feeling that, "I could do this." That feeling really comes and interferes with everything. Instead, think, "Let God function through me."

Of all the slokas in the Bhagavad Gita one sloka is called the supreme, the gem,

the essence. It comes almost toward the end of the Bhagavad Gita. And it simply says, "Just give up everything. Renounce everything. Even your will, your ego, your intelligence, your foolishness, your everything." Everything should be given up. Not even just simple renunciation. It should be *complete* renunciation of *everything*.

In the *Living Gita* we translate this as: "Renounce all duties (*dharma*s), and just come to Me for refuge. I will take you

beyond sin and guilt, where there is neither grief nor sorrow." What a wonderful saying. Renounce *all* actions, all duties; completely give up. The Lord says, "Surrender yourself to Me. Know that I am the only one who does everything, who takes care of everything. I am the only refuge, the sole refuge." If you do that, "I'll free you from all troubles, all problems, all your sins, virtues, whatever it is." He also says, "Don't doubt," because He knows the human mind. Having heard all this, still you might say, "Ahh, maybe it's all just philosophy." God knows how the human mind works, so, lastly, He says, "Don't doubt please. I assure you." Literally, He says, "I promise you this because you are my beloved."

In the beginning of the Bhagavad Gita, Arjuna exhausted all his arguments and intellectual gymnastics. He said, "Why should I do all this? Why can't I keep quiet? Should I fight even when it's for a just cause?" He lists all the reasons not to do anything. "I just want to cop out, give up, run away to a cave. What good are all these things? What good is it to save all these people or kill all those so-called evil people? I didn't bring them; I'm not going to take them. It's not my duty."

That beautiful, mischievous God, in the form of Lord Krishna, just watched him and smiled, "Okay, come on, come on, empty it all out. Anything more?" He simply nodded and smiled as Arjuna talked. At last Arjuna realized that he was simply sounding, that's all. He was creating sounds for argument. The argument was not sound. He felt ashamed. Finally, Arjuna said, "What a fool I am. I'm blabbering, exhausting my intelligence. Why can't I do the simplest thing? Okay, Lord, that's it. I'm falling at Your feet; I surrender at Your feet. That's it. You do whatever you want; it's none of my business. I didn't create the world, and I'm not going to save it or destroy it. It's Your job. You did it. You created everything; You created me too. You know what You are doing; please do it. I'm Your disciple."

Then the whole Bhagavad Gita starts.

Toward the end, the Lord says this: "Give up everything. Become my instrument. Let me do whatever I really feel right. Let me work through you. Then you don't become responsible for anything and I can make the best use of you."

That is the beauty of giving up into the hands of God. Very simply, the saint Avayaar said, "Renounce all wants, and you are Home." If you give up all your, "I, me, mine," you are already liberated. You have freedom. You don't even have to write a constitution. The best constitution is to surrender everything to God. It's really very simple to do. Remember, it's easy to give up things; it's hard to hold onto them. With that holding on comes a lot of anxiety, worry, fear, jealousy, and on and on.

Another great saint said, "Lord, I don't mind what you do with me. People may give their opinions. Some may say 'right'; some may say 'wrong.' Should I worry? You are the one who is handling it all. You drive anywhere you want. Go to the movie, fine; go to the nightclub, fine; go to the church, fine. You are the one behind the wheel; You're the driver. And if You get into trouble they don't punish me, the car; You are the culprit! You can't say, 'The car took me to the nightclub. The car took me to rob the bank. Charge the car.'" No. The driver is responsible, not the driven. That's the driving force behind everything.

God Works through Everyone

I'm just telling you what I know, what I followed in my own life. If you like it, take it, try it. It's very simple. With this attitude of surrender, everything falls into place. Why should you hate anybody? Why should you dislike anybody? Everybody is good; everybody is wonderful; everybody is the instrument of God. God is working through everybody, not only through you. When you give up, you know that. You see God's hand in everything, every face. If somebody comes and blames you, it's God. If somebody comes and praises you, it's God. The moment you know that God is working through you, you see the same hand working

through everything. You see everyone with equal vision. Automatically you begin to love everybody as you would love yourself. The entire nature is That. "Without God's force, not even an atom moves." Everything moves like that. We are all being moved. It's a moving experience. True.

So let God do whatever He wants. Who are you to even *let* Him do something? He does it anyway. He doesn't wait for your permission. We say, "God, do whatever You want." Does God say, "Oh, okay. Only now that I got your permission will I do what I want."? See how the ego sneaks into everything? As if "I am permitting You; You can do whatever You want now" and until then God was waiting. No, He was already doing it.

You will have the safest and the simplest and the happiest life if you surrender this way. Otherwise, your ego is in everything: "Oh, I should have taken care of that. I should have done this. I am responsible for that. I have to get something for those people. "I, I, I, I." Ay, ay, ay!

Surrender doesn't mean that you just simply don't do anything, that you go to your room and lie down. Yes, it's easy to do that also! No, when God prompts you to do something, do it. Remember, even the prompting to act comes from God. For instance, you might even feel guilty, "What is this? I am sitting, idling, not doing anything. At the same time the ashram is feeding me, taking care of me. It's time I did something." Who makes you feel guilty? God again. So God, in a way, asks you to do something and makes you do it, so you are not responsible for it. If somebody comes and tells you something, it's not that *somebody* tells you; it's God telling you.

How Much Faith?

For that kind of surrender, you should have total faith in God. "Will God really take care of me if I surrender like that?" That's up to you to decide. How much faith do you have? If you really trust that way, everything will be taken care of. That's why I always say: faith and fear don't go together. If you have complete

faith, there's no more questioning. God will never let you down.

Even sometimes you may say, "Look at this. I trusted God, but now something is hurting me. How could God let somebody hurt me?" That's where real surrender comes: "God let that person hurt me. Okay, so why should God let him hurt me? Maybe for my benefit. I probably needed that experience for some reason."

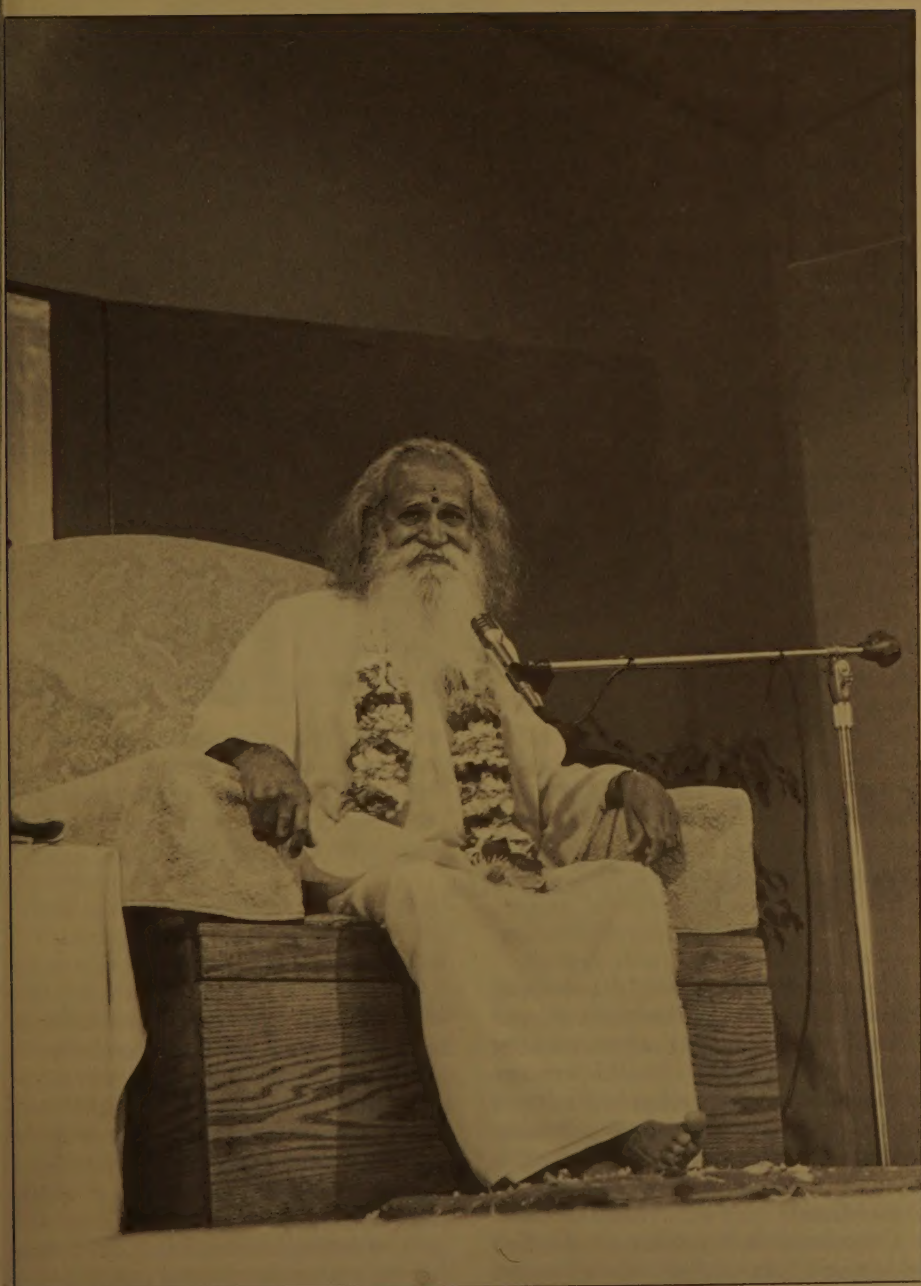
Sometimes others take a patient to the hospital for an operation. The patient may not even understand that the operation will save her. In the same way, sometimes God lets you get hurt for your own benefit. It is at that point you need to understand that even painful events happen with God's permission. It's God who was behind it. That's where you prove that you have total faith. If everything goes nicely, everybody will have faith. Where is the proof that you have faith? It should be tested. God will test your faith. **Enjoy**

So let's have that complete, complete faith. Say, "God, I'm Yours. You make me act. Nothing happens to me in my life without *You* doing it. And the entire universe is the same. I know *You* are the one who is doing everything to everybody. I realize that too."

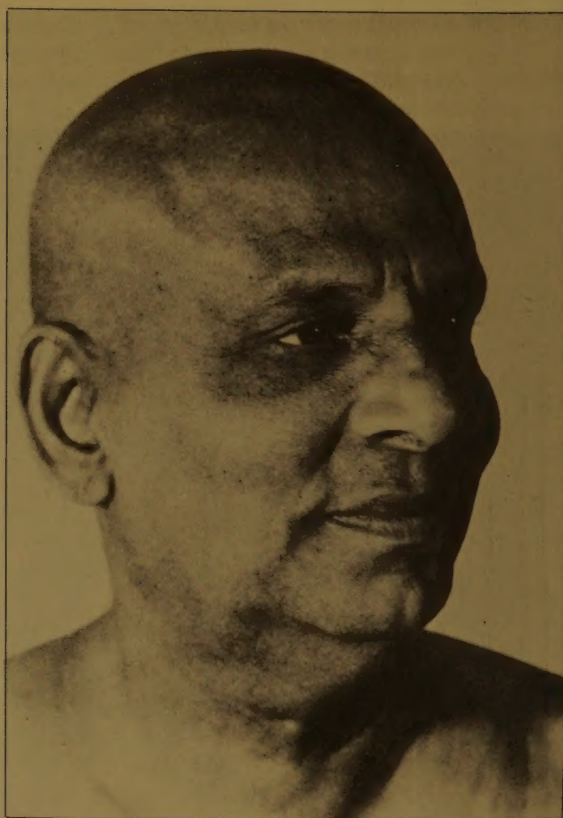
First realize that God is working through *you* always. Then you realize that God is the same God working through everybody. If that realization comes, you are completely free from any problem, any botheration. Everybody is equal to me. Everybody is loved by me.

So, may you all become that kind of realized instrument. Know that God is always working through everybody. Don't project your ego and put that label on yourself, "I did right. I did wrong." No. You couldn't do right or wrong. Just know that and let God work through you. That surrender is the biggest achievement that one can have.

Let us all be good instruments. Let us *know* that God is functioning through us. The simple thing is to leave it to Him. Be at ease. Enjoy that Supreme Love.



Guru Poornima, 1988



CONSCIENCE

by Sri Swami Sivananda

Conscience is the light of the soul that is burning within the chambers of your heart. It is the little spark of celestial fire which makes known to you the presence of the Indweller, the author of the divine laws of truth and holiness. It raises the voice of protest whenever anything is thought of or done contrary to the interest of its Master.

Conscience is the voice of the Self which says "yes" or "no" when you are involved in a moral struggle. It is a call from within to do an act or to avoid it. Conscience is the internal monitor.

Conscience is a form of truth. It is the knowledge of our own acts and feelings as right or wrong. It is a sensitive balance to weigh actions. It is the faculty or principle by which we distinguish right from wrong. It is a guiding voice from within. Sense of duty is conscience. Scrupulousness is conscience. Conscience is like a silent teacher.

Conscience is a moral faculty. It is a delicate instrument or sense that tells you then and there what is right and what is wrong. It is the inner voice, without sound, that shows you the path of virtue.

and godliness. It is indeed very, very delicate. It is very easy to stifle it. It is so very clear that it is impossible to mistake it.

Conscience is above reasoning and discussion. It is a sudden, dictatory command to plunge deep into the depths of virtue or to rise high above the level of vice. The positive elements which adorn conscience are truth, courage, and justice.

How Conscience Operates

When you do a wrong action, the conscience pricks you. You experience pin-pricks. It says to you in a clear, small, shrill voice, "Do not do this wrong action, my friend. It will bring misery to you." A conscientious person at once ceases to act further, and becomes wise.

Conscience warns you like a teacher or a friend, before it punishes as a judge. It tells you to do the right.

Cowardice asks: "Is it safe?" Avarice asks: "Is there any gain in it?" Vanity asks: "Can I become famous?" Lust asks: "Is there a pleasure?" But Conscience asks: "Is it right?" Conscience prompts you to choose the right instead of the wrong and guides you that you ought to do the right.

The first impulse of conscience is apt to be right.

If there are pin-pricks and twists in the conscience, if there is a sense of shame, depression in the heart, know you have done a wrong action. If there is exhilaration, cheerfulness, feel you have done a virtuous action.

When Conscience Can Be Relied Upon

Do not mistake the promptings of the lower mind for the voice of the soul. The mind that tends towards luxury and evil is the lower or Rajasic-tamasic mind. It is the impure mind, or desire-mind. The voice from the lower mind can mislead you. This lower mind is often the cause for one's downfall.

The higher mind which tends toward virtue is the *Satvic* mind or *Suddha Manas*. This higher mind elevates one. It guides one. It acts as a true preceptor. You should try to hear the voice of the *Satvic* mind. Annihilate *Rajas* (restlessness) and *Tamas* (inertia) by increasing *Sattva* (tranquility). You will be quite safe.

Conscience can act freely and fully only when one has abandoned self-interest in everything that one does.

The conscience of Mukherji will not allow him to do one thing. But the conscience of Chatterji may allow him to do that very thing. Therefore you cannot rely on conscience entirely, until you have cleared your mind and feeling from personal prejudice and predilections.

How Conscience is Stifled and Destroyed

Conscience is obscured through human sin and weakness. The faint inner voice of the spirit is stifled by the rumbling of emotional conflicts, base impulses, and dictates of the flesh. It is awakened and sharpened to new clearness through purity of conduct and practice of ethical virtues.

Through misuses, conscience becomes blunt. Through abuse or misuses, it is even destroyed. Through wickedness, it becomes perverted. Uttering falsehood and taking bribes destroy the conscience altogether.

In the world, people think of one thing, say another thing, and do another thing. This is horrible. This is nothing but crookedness. You must carefully watch your thoughts, speeches, and actions. The little gain that you get by telling lies is not gain at all. You pollute your conscience, and infect your subconscious mind. The habit of telling lies is carried to your next birth also, and you undergo suffering from birth to birth.

Reduce your wants and live honestly within your means. You will have a clean conscience. You will have a peaceful death. I suppose you now understand the gravity of the law. Become an honest person and be true from this very second you read these lines. Never, never join those offices which are amenable to corruption and temptations.

How to Cultivate a Pure Conscience

Keep the conscience always bright and sharp by adhering to truth, *Dharma*, and virtue. It will be your constant, elevating companion.

Virtuous acts, charity, benevolence,

nobility, generosity, acts of mercy, and practice of truthfulness, Brahmacharya and Ahimsa sharpen the conscience.

Food plays an important role in the development of a pure conscience. Sattvic food helps one to have a clean conscience. Animal food makes the conscience impure. It produces a hard crust on the surface of the conscience and blunts it totally.

A person of clear conscience is ever pure, joyful, and cheerful. A person of guilty conscience is morose, cheerless.

A person of pure and clean conscience sleeps happily, and wakes up happily, and moves about happily in this world. He or she attains happiness in this world and in the next world. A person of guilty conscience is ever restless and unhappy in this world and in the next world also.

A person of guilty conscience is dead even while living. A person of pure conscience is a veritable god on this earth.

A clean conscience discerns evil quickly and shuns it. A good conscience bestows on you ease, serenity, joy and happiness. It prevents calamities, troubles, afflictions and miseries.

That noble person who has a clean and pure conscience is not afraid of anybody in this world. He or she is not afraid of death even.

A good, clear conscience is the temple of God. It is the paradise of bliss. It helps the aspirant to reach the goal quickly.

What good health is to the body, so is good conscience to the soul. There is inward satisfaction of conscience when a good action is done, when virtue is practiced when you lead a virtuous life.

The most natural beauty in the world is honesty and moral truth. Be beautiful within. Physical beauty fades. Have a clean conscience. Be virtuous.

Conscience or the voice of wisdom speaks in all the Lord's creation, but the little, finite, impure human intellect does not comprehend it. Purify your mind. Tune your mind-radio and hear God's voice and become wise. The voice of the Soul will lead you to safety, truth, peace, and immortal bliss.

From A Book of Spiritual Essays on the Lofty Purpose of Human Life and the Means to its Achievement


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The Diversity of the Divine

by Robert Runcie

For whatever we say about religious experience it is clear that it is no respecter of credal differences.

Differences of national temper are revealed not so much in the vaulting—most of which was done in one or another of the fashionable Gothic styles of the day—as in the stained glass windows, some of which are dedicated to a chapel's patron saint and some to the nations whom the patron represents. Nowhere is the iconography more stimulating than in St. James Chapel, where the three big windows on the south wall sketch what amounts to a history of Spain. The central window depicts episodes of St. James' (Santiago's) life and legend, but to the right is a surprisingly inclusive iconography of the nation's great thinkers, rulers and saints, including the Roman emperors Trajan and Hadrian, and two Jewish and two Moslem philosophers. The left-hand window is a tolerable history of Spanish arts and letters, embracing not only obvious religious artists like San Juan de la Cruz but Cervantes and Lope de Vega as well.

The Cathedral's earliest effort was to respect other Christian traditions, but during the episcopate of William Thomas Manning between the two world wars, the mission expanded to include frankly non-Christian traditions. Not only was it Manning who gathered gifts like the Siamese prayer chests, the Shinto vases and the famous twin menorahs, it was also he who oversaw the creation of the nave, in whose windows and sculpture the Cathedral's interfaith mission is first really broached.

Is there another church anywhere that so frankly shows civilization as the product of different nations and different revelations? Even a fast walk around the

nave will uncover the following images: Iktinos, architect of the Parthenon; Abu Hanifan, the great Ottoman jurist; Menecius; Plato; the Oracle at Delphi; Hammurabi; the Scales of Justice, presented as the Egyptian symbol of judgment; Homer; a Cro-Magnon cave artist; a Mayan scribe; and American Indian sending smoke signals; Imhotep and the Egyptian god of healing; the Islamic philosopher Avicenna; and what an old guidebook charmingly describes as "a person with a toad."

The fact that these symbols are inscribed in an Anglopilic-American Episcopalian cathedral built on French and Byzantine models makes them all the more tense with meaning. Somehow, the Cathedral seems to say, "I accept all of these, and also contain them." It is perhaps less easy today than it was during the 1940s to believe in the square-jawed optimism of that statement, but it is this tradition that puts the Cathedral in the forefront of those looking for honest concord among world religions, no longer only in symbols but in action.

Religious diversity has often been disruptive of community; it remains the root cause of tensions and deep divisions between different human groups. But today a number of interfaith movements exist with the explicit purpose of fostering a better understanding of religious differences and similarities. These can help us to recognize that faiths other than our own are genuine mansions of the Spirit, with many rooms to be discovered rather than solitary fortresses to be attacked.

Speaking personally, my recent visit to India proved just such an experience, and I returned with a fresh awareness of the need for reflection on the deep questions which arise for any Christian who takes

the religions of India seriously.

I went with a genuine but somewhat notional commitment to the need for dialogue between the great faiths. I returned with a deep sense of the urgency of our need to listen, revere and reflect. Before there were the certainties of an encapsulated Western Christianity. After, there are new ways of thinking about God, Christ and the world.

There was a conversation with a Parsee in Bombay. Here was someone for whom the utter holiness of God was indeed as fire. And I wondered whether Christianity hadn't something to discover about the awesome 'otherness' of a God we have at times neutered and domesticated.

There were the marvelous early Hindu sculptures at Mahabilipuram, near Madras, where gods and goddesses take hundreds of different forms and images. The sheer diversity of the divine was disconcerting. God seemed somehow greater than Western monoism. In the same place, there was a moving carving of Shiva resting on the waters of creation. Serenity and creativity do not normally go together in Western thought.

In the north were great Islamic monuments of the Mogul Empire which speak of the transcendence of God. There were also the little street corner shrines simple rural mosques with no walls and two stumps for minarets, and painted rocks and hill shrines which told of the piety of the animist, the intimacy and holiness of faith incarnated in the everyday culture of ordinary people.

Encounter is the proper word for such experience. It calls for rigorous reflection on matters Christians often take for granted: The uniqueness of God's revelation in Christ, the universal significance of his Incarnation and Redemption. I do not question these basic Christian affirmations, but an experience of other faiths insists that we reflect upon them more deeply.

Interfaith encounter and dialogue help us to avoid making crude choices between what is 'true' and what is 'false' in different religions. For whatever we say

about religious experience it is clear that it is no respecter of credal differences. We are learning that the life and destiny of all human beings are closely interdependent at the material level, but we must also learn that we are globally interdependent in spiritual matters.

We need courage and humility to recognize this work of the Spirit among us in other faiths. It takes courage to acknowledge religious diversity as a rich spiritual resource. We must recognize that ultimately all religions possess a provisional, interim character as a way and sign to help us in our pilgrimage to Ultimate Truth and Perfection.

For Christians, the person of Jesus Christ, his life and suffering, his death and Resurrection, will remain the primary source of knowledge and truth about God. The central message of the Christian gospel is a message of love poured out in the complete self-giving of God in his Son for the sake of all life and creation. For the Christian, this is firm and fundamental—it is not negotiable. Nonetheless, Christians recognize that other faiths reveal other aspects of God which may enrich and enlarge our Christian understanding.

One of the greatest challenges of interfaith dialogue which Christian theology must face is the question of the universality of Christ and his mission: the question as to the meaning and significance of the Incarnation within the context of religious pluralism. At stake is our understanding of the finality and significance of Christ and Christ's work.

If we want to find viable and helpful answers in a situation of great need, we will have to abandon any narrowly conceived Christian apologetic based on a sense of superiority and an exclusive claim to truth. Instead of triumphalism and rejection, Christians must practice reconciliation.

I am not advocating a single-minded, synthetic model of world religion. What I want is for each tradition, especially my own, "to break through its own particularity," as Paul Tillich put it. The way to

achieve this, "is not to relinquish one religious tradition for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depths of one's own religion, in devotion, thought and action. In the depth of every living religion there is a point at which the religion itself loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual

freedom and to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence. That is what Christianity must grasp in its encounter with the world's religions."

The Most Reverend and Right Honorable Robert Runcie is the Archbishop of Canterbury. These excerpts are from "The Young-husband Memorial Lecture of 1986."

LOVE FLIES

written to the Divine Mother

Love flies on sweet wings,
in the soft corners of my world;

My world is soft—and of golden hue;
shimmering waters...gentle hills,
float in clouds of joy.

My world is made of subtle essences,
my world is made of you!!

by Ramakrishna Raye



A Poem by Sister Joan Metzner, MM

One day I realize
in a small way,
no larger than
a pinpoint,
the freedom
of a Kingdom
where skies extend
forever,
mountains have friendly
peaks, and seas readily
yield their secrets.

In Silence
I sense a Common Source;
in Word
a glimpse of truth;
in tears
a common yearning.

But the depth of mind,
the expanse of heart,
the height of aspiration
elude me.

For always there is more...
until I reach the sacred
fountain, the Capital,
site of absolute
forgiveness.
And here the Sun,
the Light of the Cosmos,
shines on us
and transforms
all our worlds
as we revel
in the milk and honey
of the promised Land.

For Love was leading me here,
leading me on an adventure
to a point
where all points converge,
where all defenses dissolve
where I will know
and be known
at the Heart of all being
the goal of all exploration.



Be Bold. Have Confidence

Commonweal Cancer Help Program in Virginia

by Mahalakshmi Christensen

The Commonweal Cancer Help Program was held May 15-21, 1988, at The Lotus Center (TLC) for Health. Eleven cancer patients participated in this nationally-acclaimed program which consists of three major components:

It gives information about established and alternative therapies to assist the participants in making a rational choice about their options for treatments;

It provides a strong support structure;

It includes a stress reduction element (basically, the Yoga practices, e.g., Hatha, pranayama, meditation, imagery with guided deep relaxation) in order to put participants in touch with that place where they intuitively know what to do. A highlight of the week-long program was an appearance by Sri Gurudev for the evening program on May 17. He spoke about:

Life and Death

"In the Bhagavad Gita they make it simple. There we are reminded, 'My goodness, what is this after all? You got a shirt, and now it's all worn out. You throw it away and get another shirt.' Death and birth are nothing but changing the old shirt and putting on a new shirt. It's very true. Unfortunately, in the western religions we don't talk much about reincarnation. It's very important to know about the immortality of the soul."

Healing

"The most important guidelines for people seeking to recover from cancer: Be bold. Never give up. I WILL get rid of this

problem. I can do it.' Have confidence. If you cannot do it by yourself, link your strength with the Higher Strength. You are trying to fight with your own limited understanding, limited intelligence. But remember there is an infinite Intelligence in and around you. Do not put a fence around your problem and say, 'This is all I can do.' The minute you break that fence and connect yourself with the Higher Consciousness, you can do tremendous things. Nothing is impossible for you. So, if you cannot do it, there is somebody waiting for you to call. Say, 'God, with Your help, I can do everything. I know You care. I don't even have to tell You that I need You. You know that I need You. You are always ready to help me. But unfortunately, I put a fence around me. I separated myself from You. Now I am sorry for that; I'm no longer separate from You. I am Yours. I am You. Please work through me.' More things are wrought by prayer than this world dreams of.' So the most important point is: Never lose faith, never lose hope.

"The mind alone can transform your body. Remember — mind over matter. If you have that kind of healthy, strong mind, it will change every cell of your body. Mere thought is enough to activate. You are what you think. If you think you are dying, you are dying. If you think you are living, you are living."

The participants were deeply moved and inspired by his words, and so were all of the staff members. Many felt encouraged to have more belief in themselves and in that Higher Power.



is for Apple

by Shraddha Boyd

A is for apple and also for Autumn. Back to school, falling leaves, and crisp, bright apples. We settle in, a little closer to the earth after summer's lush and lazy days. As we modify our diet along with the seasons we attune to nature's rhythms and help to keep our bodies strong and healthy, in harmony with the changing temperature, weather, and light.

Some people are most comfortable modifying the diet gradually, and others prefer to fast a few days as the season is turning. They find that the fast cleanses, strengthens, and prepares the body for the coming changes. We know that summer is saying goodbye as the first of the new apples make their way to the market — a great time to "fast" a few days on just

apples. The skin, liver, and digestive tract will welcome the cleansing and thank you for taking such good care.

Although we love to cook, bake, and sauce them, apples are really at their best eaten raw. They are also nature's greatest snack food. They come in their own edible wrappers, travel well, can be eaten right out of hand, and are good for you too! Low in calories and fat, apples are a good source of fiber and provide modest amounts of Vitamin A, calcium and potassium. If you've fallen into a rut, eating the same old, wonderful kind of apple or are wondering what all those other apples are about, here is a hint of what you might be missing.

CORTLAND

slightly tart, tender eat fresh, or apple-sauce

GOLDEN DELICIOUS

sweet, juicy, tender all-purpose

RED DELICIOUS

sweet, juicy, crunchy best uncooked

EMPIRE

mildly tart, juicy best uncooked

GRANNY SMITH

tart, crispy, juicy good all-purpose

GRAVENSTEIN

tart, juicy best cooked, not baked

IDARED

tart, firm, juicy all-purpose

JONATHAN

mildly tart, rich flavor all-purpose

McINTOSH

mildly tart, tender, juicy best uncooked

NEWTOWN PIPPIN

tart, firm cooking, snacking

NORTHERN SPY

moderately tart, rich all-purpose

ROME BEAUTY

mild, firm, crisp baking, cooking, snacks

SPARTAN

mildly tart, rich, firm cooking, snacks

STAYMAN

mildly tart, firm, rich all-purpose

SUMMER RAMBO

tart, firm, crisp, juicy all-purpose

WINESAP

moderately tart, firm all-purpose

YORK IMPERIAL

mildly tart, juicy cooking, sauce, salads

Apples can be prepared in countless ways, both cooked and raw. Here are a few suggestions for enjoying our Autumn bounty.

September Salad

4 apples
16 dates
2 teaspoons lemon juice
2 teaspoons fresh ginger, finely minced
1/2 cup apple juice
1/2 teaspoon cardamon powder
1 cup non-fat yoghurt (optional)

1. Core and dice the apples — a combination of red and green will give a pretty color. Stir in the lemon juice.
2. Pit and chop the dates. Add to the apples.
3. Add ginger, cardamon, and apple juice. Stir well and let rest a few minutes before serving.

For a creamier salad, stir in the yoghurt and garnish with a sprinkling of toasted walnuts.

Serves 4-6

Sparkling Apples

2 medium apples
1 1/2 teaspoons (packed) finely chopped fresh mint
2 cups sparkling cider
mint sprigs and flowers for garnishing

This is a festive, attractive dish, great for a special brunch or dessert. Serve the apples in long stemmed glasses or your favorite dessert dishes. Have everything assembled, you'll want to work quickly to keep the apples from turning brown.

1. Chop the mint.
2. Peel, halve, and core the apples. Grate them quickly and divide among the four glasses.
3. Pour 1/2 cup of cider over the grated apple and sprinkle with a little of the mint. Don't stir — the cider will get flat.
4. Garnish with a mint sprig and flower (calendula, nasturtium, marigold, rose, pansy, lavender, and violet are among the

edible flowers — make sure they are not from a florist's shop and if from the garden, are unsprayed). Serve immediately.

Serves 4

Apple Coffee Cake

1 1/2 cups whole wheat pastry flour
1 teaspoon baking powder
1/2 teaspoon baking soda
1/4 cup melted butter or mild flavored vegetable oil
2/3 cup honey
1/4 cup yoghurt
1/4 cup milk
1/2 teaspoon vanilla extract
1 teaspoon almond extract
1 medium apple, chopped
2 tablespoons butter
1 tablespoon honey
1/4 cup slivered almonds

Preheat oven to 350 degrees, butter and flour an 8" square pan.

1. Mix together flour, baking powder and soda.
2. Whisk together 1/4 cup butter, 1/4 cup honey, yoghurt, milk, and extracts.
3. Quickly whisk the dry ingredients into the wet. Stir only until blended. Fold in the chopped apple and pour batter into baking pan. Sprinkly the almonds over the batter.
4. Warm remaining 2 tablespoons of butter and tablespoon of honey until butter is melted. Brush over the top of the cake and dust with a little cinnamon, if you like.

Bake for 30 minutes, until toothpick comes out of the batter clean.



I Get the Help from Above

Yoga Therapy Training at TLC

by Mahalakshmi Christensen

The Lotus Center (TLC) for Health commenced the 1988 spring-summer programs with Introduction to Yoga as Therapy, April 30—May 8. Nine Integral Yoga Hatha teachers participated in this pilot program, the goal of which was to offer varied methods for working with people who have special physical and emotional needs. The majority of the participants were either currently health professionals or considering a career change to the health field. Five members of the group came from New York, one from Illinois, one from California and two from British Columbia. Of special note—one of the British Columbians came not only to take advantage of the program, but also to look carefully at the TLC operation as a possible model for a center she is planning to develop back in Victoria, British Columbia.

Sri Gurudev graced the event with his presence on May 2, 1988, when he came to TLC to answer the questions of this specialized group. As might be expected, they were primarily focused on the "Yoga as Therapy" theme. Sri Gurudev emphasized that Yoga is a great healer, adding that regular practice is essential, as well as good food in the right quantity. This refers not only to food for the body, but for the mind as well. Health professionals fool themselves if they claim to be the healers. They are only God's agent. So it is important to keep the patient clear of dependence on the therapist. And the patient, through right thoughts, is an important factor in making this healing happen. Gurudev cautioned the participants not to try to convince western medical practitioners about the value of Yoga. "Let

it speak for itself through the patients whose lives have been changed by it!"

Gurudev admonished that, as health professionals, "you have to maintain your neutrality, protect yourself from getting emotionally involved. Too much anxiety will rob you of that neutrality." Gurudev quoted Sri Ramakrishna to illustrate this: An occasion that causes God to laugh "is when the doctor says, 'Oh, don't worry. I will take care of the child. I will cure the child.' You can say that to give a little hope, but you are not in charge of that life. It's Somebody Else. So God laughs. Don't take it on your shoulders. Say, 'Lord, with Your help, I am doing all that I can. Whatever I'm doing is not mine. I get the help from above.' Or from within. Say it any way you want. Then you are not affected by that. Otherwise you develop anxiety. When that happens you lose your nerve. And that's what emotionally getting involved does. Keep the neutrality, stability, the balanced state, which is the Yogic state. And then, just do your job, thinking, 'Lord, You have put this person in my hands. I am doing all I know and even that knowledge You gave me'"

The participants were very responsive to Gurudev's presence and words. After the more formal presentation, Gurudev shared *prasad* with the group, who enjoyed several more minutes of informal conversation with Him.

A wonderful climax for the evening occurred when Joseph and Ruth Craig, Ashram residents, came forward to receive Gurudev's special blessing for their wedding, which had taken place earlier that day.



DAY BY DAY WITH SRI GURUDEV



A Day of East-West Dialogue

Sri Gurudev was invited to give a seminar on Yoga and the ecumenical teachings at St. Anselm's Abbey, a Benedictine Monastery in Washington, D.C., on Saturday, 19 March 1988. Among the thirty participants were seven nuns from St. Gertrude Priory in Ridgely, Maryland; Professors from Catholic University of America and Georgetown University; monks from Holy Cross Abbey, Berryville, Virginia; St. Joseph Abbey, Spencer, Massachusetts; Assumption Abbey, Richardton, North Dakota; the monks of St. Anselm's Abbey itself; and a visiting monk from Tyniec Abbey, Cracow, Poland.

The program was coordinated by Father James Wiseman, O.S.B., the Novice Master, who warmly greeted Sri Gurudev, Swami Premananda, and pilot Brahman Levy at National Airport. Sri Gurudev had originally been scheduled to address the religious group at 10 a.m. Due to unpredictable weather conditions and unforeseen battery problems of the rented plane, Gurudev did not arrive until noon. Fortunately, members of the video team, Swami Vidyananda Ma and Ram Vignola, had arrived a day earlier to set up equipment. Swami Vidyananda, an adept speaker and Integral Yoga Teacher, was able to step right in and share her knowledge of Hatha Yoga, deep relaxation and pranayama with twenty of the participants. On arrival at the airport, Father Wiseman told Sri Gurudev: "It's been a wonderful program. Swami Vidyananda has had us all entranced the entire morning."

At the abbey, Sri Gurudev was escorted to a private room to wait for the morning program to conclude and for the commencement of the midday prayer service. Sri Gurudev joined twenty monks and lay people for the service in the Abbey Church, which was permeated with a beautiful, peaceful vibration.

Lunch followed; and, as Gurudev entered the dining room, he was told that Brother Philip, the cook, had been practicing vegetarian cooking for a week. Sri Gurudev was immediately asked informal questions by the clergy, and those questions continued throughout lunch: Had he ever been to a Benedictine monastery? How many Integral Yoga centers were there? Did he know Krishnamurti? Had he ever met Father Bede Griffiths? Father John Sarrelly and Gurudev discussed the idea of Spirit being feminine and a symbol of Mother. Gurudev stated that the Spirit is not feminine, masculine, human, or animal. Spirit is spirit.

After lunch we were invited to partake of some fruit for dessert. Gurudev pointed to the nearby bowl of apples, oranges, and bananas and said, "Go ahead, that fruit is not forbidden."

Later in the afternoon Gurudev addressed thirty clergymen and Catholic sisters. Among his remarks:

"Religion itself means you go back to your source . . . return to your source. We are returning to that source. Re-formation, re-fine, re-ligion. Re-turning to that fineness. In a joking way I say you were fine originally, somehow you get defined, and now its time to raise above all definitions (definitions) and get back to your original fineness . . . We were origin-

ally made in the image of God. All the scriptures agree that the individual is none other than that Supreme God. Religions found it difficult to define God. God is fine so you can't define God. Ourselves being defined, we have to refine ourselves to find the fine God. Or we have to bring God to our level: defined... The Son is the defined God, so we can go through the son and then raise ourselves to the level of refined God... Blessed are the pure in heart. They shall see God... God is pure. To recognize that, rise to that level. Purity only can see purity. If you can't see it, bring that pure God to your level by giving it some name and form... What is purity? Complete neutrality. Odorless, colorless, tasteless, totally clean. Neither good nor bad."

There were many questions and comments. Some excerpts from that dialogue follow.

Father Wiseman: In this day and age it seems that it is no longer possible to escape to a monastery and leave the rest of the world to all the problems, such as drugs trafficking, acid rain, etc., but instead we have to aggressively go out and do what we can to help out with these problems.

Sri Gurudev: Not aggressively. Then it won't last long. If we want peace outside, there must be peace inside. A peaceful person should not just keep quiet and hide behind monastery walls. Go out, but peacefully. That is the way. You have to prepare yourself for a peaceful approach; have faith in God and then go out and show your disagreement.

Brother Philip Simo: Is it just as good to have a Guru who is not in the body or is it more important to have a living Guru?

Sri Gurudev: That depends upon the student. Perhaps just by reading you can get the teachings. But not all people can do that. Some might need a personal touch. You can learn from books, but books won't teach. Books won't say no that is wrong. Sometimes our limitations need a personal touch. There are some stu-

dents whom the Guru has to remind over and over. By meditating you also can get the Teachings. By meditating on Jesus you can get all the teachings that Jesus gave to others.

Mr. Jud Trapnell: Jesus revealed God and so God defined himself to us through that label and tradition. How to encourage ourselves and others to accept the beliefs of others and still remain loyal to our own beliefs?

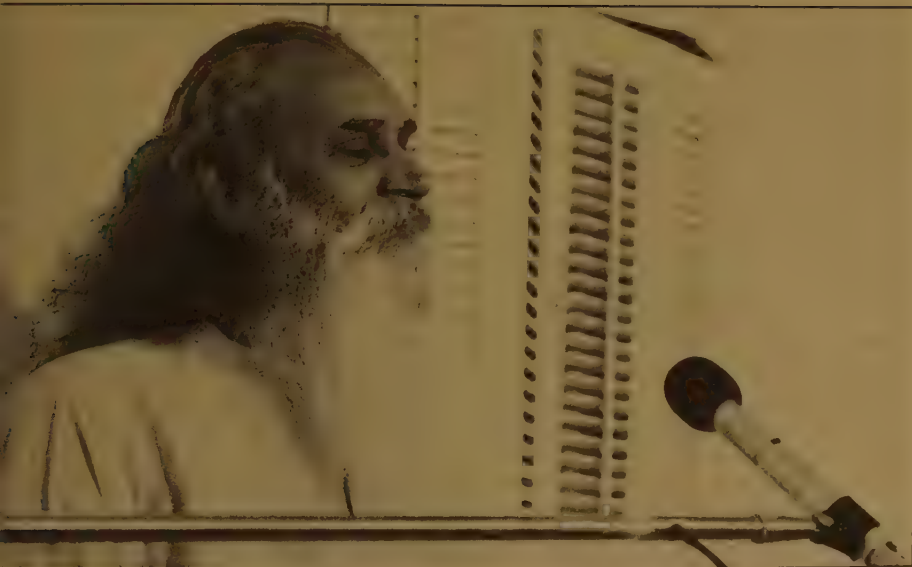
Sri Gurudev: Just remember the other person is also attached to his or her belief. Do not create doubt in someone else's mind. We all have a mother. I love my mother, but I should not criticize someone else's mother. You should love your faith. Stay in your path but respect the paths of others. Live and let live. We could say that God lives on top of a hill, and we are all climbing up from different sides. All roads lead to Rome. If little Rome has so many roads, do you think *Home* has only one road? God has created us with various tastes and temperaments. Many foods for one purpose. If a person says he is going somewhere else, you may say, "Hey, you're going in the wrong direction." But if he says he's going to God, say, "Okay, I'll see you there." Do not discourage. And be faithful and loyal to your path. Diversity is necessary for fun, and unity is necessary to enjoy the fun.

—Jnanam MacIsaac

NEW YORK: Welcome Challenges

Friday, May 20, 1988. In spite of the fact that no bills had been posted, Christ Church was packed to overflowing for Gurudev's talk. Perhaps that was because word-of-mouth had spread the topic of his address: "How to Keep Balanced in Hard Times."

He began by saying that all adversity is really a blessing in disguise and that we should see it as something to teach us. "We all have the answers within ourselves," he said. "We don't need to learn



anything from outside. But things are brought out from within us by adversity. Without challenge you will not learn. You should welcome the challenges and the difficulties."

If we get upset and lose our balance when "bad" things happen, warned Sri Gurudev, we won't learn the lessons that we must. "Maintaining balance under all conditions is very important. The moment we get upset, we contribute to the bad situation."

It may be important to keep the mind balanced so you can handle the situation, but for most people it is not easy. "The only way to maintain balance in the middle of chaos," said Sri Gurudev, "is to remember the importance of the balance." And he offered a practical tool to help strengthen the mind so we can remember what we must in times of crisis: meditation. "With a mind strengthened from meditation, we can stick to our conviction."

After bringing up the topic of meditation, Sri Gurudev went on to talk about the power of prayer. He told a parable about a devotee who wanted to learn from a master hunter how to shoot one arrow so that it would multiply upon impact into ten arrowheads. The master was

sworn to teach only the prince, but the devotee prayed so intensely to a figure of the master that he had carved and placed on his altar that he was able to learn the secret through his meditations. In telling the parable Sri Gurudev commented, "Zeppelins, airplanes, multiple warheads, napalm — they were all there in history. We are only rediscovering them... Even evil people can meditate and get what they want. Strong-willed people are not necessarily good-willed people, take for example Hitler. Strength and cleanliness are needed in combination."

After answering many questions posed to him in writing by members of the audience, the lecture ended on a very sweet note. The last card he read said, "My fiancée and I met a year ago at one of your talks here and now we are getting married." Sri Gurudev gave them his blessing and said that a successful marriage begins with losing your selfishness. "You should share life together like two wings of a bird, two horses in a chariot, two eyes in a head. By seeing with two eyes instead of one, you get stereovision and see a third dimension."

—*Karuna Kreps*

MONTREAL: Share with Others

On Saturday, 21 May, Sri Gurudev arrived at Dorval Airport in Montreal. After being presented with flowers and saying hello to everyone, Sri Gurudev was chauffeured to his hotel.

On Sunday, 22 May, Sri Gurudev honored us with his presence at a benefit dinner, to help raise money for our Ashram. Near the end of the meal, he walked around and spoke with everyone present. Later, he spoke about what was being created in Yogaville, and that it was for us all to share and enjoy. He also mentioned in passing that it was possible to have a Yogaville of the North. That drew a standing ovation. Later in the evening, we were entertained by a harpist who also sang songs that were inspired by Sri Gurudev's teachings.

On Monday, 23 May, a satsang was held at the Montreal Integral Yoga Institute, for the benefit of all devotees. The small hall normally used for giving classes was full of people young and old, who wished to be in the presence of Sri Gurudev. After everyone was comfortably seated, the new teachers were asked to present themselves to Sri Gurudev. He was quick to point out that the teachers shouldn't think of themselves as such, because they are simply sharing with and serving others. Sri Gurudev then went on to answer questions written by the devotees, enhanced with a generous sprinkling of his good humor. All this took place with Swami Shantananda translating for the French-speaking people present.

That same evening a conference was held at the College de Maisonneuve. Sri Gurudev took a seat on stage and began his lecture on "Developing a Relationship with Your Higher Self." Again, Swami Shantananda was present to translate.

-Montreal IYI

NEW YORK: A Big Obstacle Race

19 July 1988. Although most New Yorkers are accustomed to public talks by Sri Gurudev being held on Friday nights, enough turned out on this Tuesday evening to fill Christ Church on Park Avenue and 60th Street. After a beautiful recitation by flutist Radhika Miller, Sri Gurudev took his seat and asked what the subject for the evening was supposed to be. When he was told it was "Overcoming Obstacles," he had this to say: "Life is a big obstacle race. You go at your own pace and everybody is sure to get the cup as long as they go over the obstacles and don't try to avoid them." It is the obstacles, he said, that bring out your intelligence and abilities.

We must face challenges to bring out our strength. "We each have *tremendous* strength, but we don't know we have it." He then told a story about someone who was lost in the jungle. Tired and hungry, the man felt he just couldn't take another step and he lay down beneath the shade of a tree to die. Just then a tiger appeared, eyeing him fiercely. Suddenly, the man was up and running, having discovered strength inside himself that he had not known was there.

During the second half of his talk, Sri Gurudev answered questions from the audience, which had been written on index cards. One asked him the best way to "let go." In reply, he got everyone in the audience to repeat after him a quote from the saint Avvayaar which Gurudev had been taught in school. First he had everyone repeat it in Tamil, then in English: "If you can't get it, immediately forget it." There's nothing wrong with trying to get something, he explained, but if you don't succeed, don't lose your peace wishing you had gotten it.

To a similar question from a man who was heartbroken over a lost love, Gurudev advised he at least keep a happy face so that others would be attracted to him. And to someone who had asked how to judge a potential suitor, he said, "View the man without infatuation or skepticism."



ism. Keep a neutral mind. If he really has good, pure qualities, you will begin to love him. It takes a lot of patience and work to find a partner. You need to be patient."

There were so many questions and much interest in his words that Gurudev

continued the program about twenty minutes past 10 p.m. After the talk was over about 100 people filed up the long aisle of the church to greet personally and to receive his blessings.

—*Karuna Kreps*

NOBODY'S FRIEND

from News India, 29 April 1988

My name is gossip. I have no respect for justice.

I maim without killing. I break hearts and ruin lives.

I am cunning and malicious and gather strength with age.

The more I am quoted the more I am believed.

I flourish at every level of society.

My victims are helpless. They cannot protect themselves against me because I have no name and no face.

To track me down is impossible.

The harder you try, the more elusive I become.

I am nobody's friend.

Once I tarnish a reputation, it is never the same.

I topple Governments and wreck marriages.

I ruin careers and cause sleepless nights, heartache and indigestion.

I spawn suspicion and generate grief.

I make innocent people cry in their pillows.

Even my name hisses. I am called gossip. I make headlines. And headaches. Before you repeat a story ask yourself, "Is it true?"

Is it fair? Is it necessary? If not—shut up.

THE HOLY NAMES

by Muruga Booker

*There's no need to argue, to misunderstand
All we're really trying to say
Is it's all here at hand!
I love you Jesus, Buddha just the same —
These are all the many forms
Of your holy name.
Oh, I love you Jehovah and Krishna
Just the same,
My heart gets filled with love
Everytime I hear your name!
So there is no need to argue
Of which form is the best.
There is no one way better than the rest
Because these are all the many forms
Of that which is the same.
When we realize unity
We transcend the game.
So no matter what name we use
We love it just the same.
I love you Siva, Moses just the same.
When you know the Truth within
you are the living name!!*

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Many mantrams include "OM". In the beginning God or Cosmic Consciousness expressed as the Word or as vibration. That vibration produced a hum which

gave rise to the syllable "OM".
"Shanthi" is the Sanscrit word for peace.

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Sacred Universal Mantram (Hari OM)

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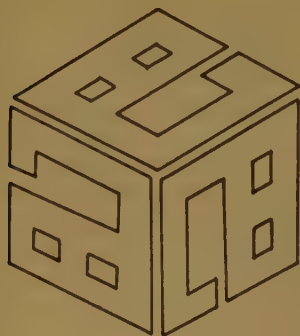
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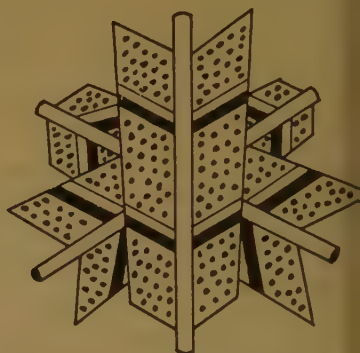


*"If you just put yourself totally in God's hand,
every one of you can do much more in your
life."*

-Sri Gurudev

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-Sri Gurudev

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"Without challenge you will not learn."

-Sri Gurudev

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*"Remember, it's easy to give up things;
hard to hold onto them."*

-Sri Gurudev

*"The best constitution is to surrender every-
thing to God."*

-Sri Gurudev

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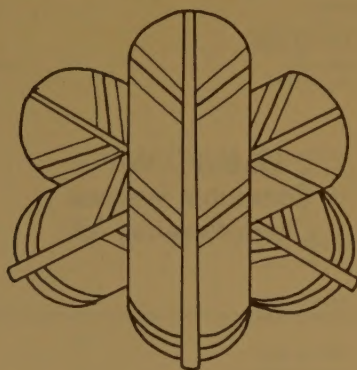


moment you know that God is working
gh you, you see the same hand work-
rough everything. You see everyone
equal vision."

i Gurudev

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"Be bold. Never give up."

-Sri Gurudev

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body is good; everybody is wonderful;
body is the instrument of God."

Gurudev

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*"If you have complete faith, there's no more
questioning. God will never let you down."*

-Sri Gurudev

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-Sri Gurudev

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"Diversity is necessary for fun, and unity is necessary to enjoy the fun."

-Sri Gurudev

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Integral Yoga is synthesis of the various branches of Yoga. It is scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *samadhi* or super-consciousness.

Japa Yoga The concentrated repetition of *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satgurunand
B.